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C H A R G E

DELIVERED FROM THE CHAIR,
AT A MEETING OF THE SOCIETY FOR PROMOT-
ING CHRISTIAN KNOWLEDGE,

ON TUESDAY, MARCH 4, 1788,

TO THE

REV. JOSEPH DANIEL JÖENICKE,

THEN ABOUT TO EMBARK FOR THE

E A S T - I N D I E S,

AS A MISSIONARY TO THE HEATHEN,

BY WILLIAM VINCENT, D.D.

SUB-ALMONER TO HIS MAJESTY.

TOGETHER WITH MR. JÖENICKE'S REPLY.

“ REVEREND BROTHER IN CHRIST,

“ **T**HE Character in which you stand among us this
“ Day, bespeaks a Mind so dedicated to the Service
“ of our Holy Religion, and so abstracted from worldly
“ Motives, that Advice may perhaps appear unnecessary,
“ and Instruction superfluous.

“ But it is a Christian Duty to exhort one another,
“ and it argues no claim to Superiority, when we give

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“ those

“ those brotherly Exhortations, which in other Circumstances we should with complacency receive.

“ The Readiness with which you have devoted yourself to this Service claims the tribute of our Thanks.—
 “ The Fortitude requisite to encounter the Danger of the Voyage, the Lukewarmness of Christians, and the gainsaying of Heathens, demands our Admiration, and
 “ the importance of your Office calls upon us to address our Prayers to God, that he will endue you with every
 “ Grace, and support you with every Comfort, through the Operation of his Holy Spirit.

“ But that nothing may mislead you which you receive from us, think not that we send you forth to Triumph and Success.—No,—you have embraced a Life of
 “ Trouble, Labour, and Poverty; to remove these, no Means are in our Hands,—we have little more than to
 “ assure you of our Prayers: Your Reward must be the Testimony of your own Conscience,—and the hope of
 “ that Glory, which God has prepared for them, who consecrate themselves to his Service.

“ It can afford little Comfort to you in this Life, to be informed that all who engage in this arduous Task, are sent forth as Sheep among Wolves; but we trust
 “ that you have weighed every Difficulty, and prepared yourself for every Adversity which can occur; for
 “ though it is not true in regard to Christians in general, who sit at Ease under their own Vine, and eat the
 “ Fruit of their own Labours;—it is still a Truth to a Missionary, as much as it was to an Apostle, that if
 “ in this Life only, he has hope in Christ, he is of all Men most miserable.

“ Your Duty is so plainly defined in Scripture, that it needs little comment.—Our Saviour says, Be ye
 “ wise as Serpents, and harmless as Doves.—These two Qualifications united may support you through every
 “ struggle; but Harmlessness without Wisdom, is Simplicity, and may degenerate into Negligence; and Wisdom, unaccompanied by the Qualities of the Dove, may occasion the same Failure, which all the *Roman*
 “ Missions have experienced.

“ If



" If Wisdom could have ensured the Triumph of the
 " Cross, the Missionaries of the *Roman Church* possessed
 " as much as ever fell to the Lot of Man;—if Fortitude,
 " Patience, Perseverance, nay Faith and Contempt of
 " Death itself could have established the Kingdom of
 " Christ in the *East*, they would have effected it.—All
 " these they had, they were deficient only in Harmless-
 " ness and Singleness of Heart.—They had the Ambition
 " to be about the Person of Princes,—they accepted of
 " Offices and Honours,—they mixed Politics with Reli-
 " gion, and Idolatry with the Worship of the living
 " GOD.—They gave way to base and servile Compli-
 " ances, and called this Conduct the Wisdom of making
 " themselves all Things to all Men; but their Wisdom
 " was the Wisdom of this World, and the Event was
 " conformable to the Principle.

" It is from Authority I assert, that in *China* the Jesuits *
 " assisted at the Sacrifices which the Emperor offered to
 " his Idols. Was this the Compliance that St. *Paul*
 " authorized, when he declared he made himself all
 " Things to all Men? His example will be the best Com-
 " ment on his Doctrine.—View him then before *Felix*
 " (who was an Heathen) arguing only of Righteousness,
 " Temperance, and Judgment to come.—Before *Agrippa*,
 " appealing to the Scriptures.—Before the Council of
 " the *Jews*, conciliating the Sect of the *Pharisees*;—in
 " *Lycaonia*, reasoning from the Works of Nature, to prove
 " the Existence of a GOD;—among the *Greeks*, com-
 " menting on their Poets, and at *Athens* courting the Sect
 " of *Stoics*, in Opposition to the *Epicureans*, by barely
 " insinuating an Hint concerning the Resurrection of the
 " Dead.

• " At a great Solemnity, when they choose Doctors of Law, &c.
 " *Padre Tong-lang*, Prior of the Jesuits assisted at the Sacri-
 " fice to *Confucius*, and dipped his Finger in the Hog's Blood which
 " lay on the Altar."

Account of the Protestant Mission, published by Direction
 of the Society, 1718, p. 54, Part 3.

This is a Compliance of a different Nature from that, which
Naaman, the Syrian, requested Leave of *Elijah* to be indulged in,
2 Kings, v. 18.

“ These are the Compliances St. *Paul* alludes to, and
 “ such is the Wisdom he employed.—It is a Lesson to us
 “ all at Home, where we have to contend with Men of
 “ all Denominations, from the Atheist who denies a
 “ God, to the Dissenter who Quarrels with us about
 “ Forms; but in the Province assigned to you, it is an
 “ Example which never can be absent from your Mind a
 “ Moment, and which will supply you with Rules of
 “ Conduct, in every Situation to which you can be
 “ exposed.

“ It is your Fortune, however, to be designed for a
 “ Mission, which, Thanks be to God, has been hitherto
 “ conducted on Principles far different from those of the
 “ Church of *Rome*. It is a Mission, which, in different
 “ Forms, has now subsisted for fourscore Years, and
 “ which has never yet departed from the Letter of the
 “ Edict, which commands you to *preach the Gospel to the*
 “ POOR. This Mission is an Object so near our Heart,
 “ that we have strained our Abilities to the utmost, in
 “ contributing to its Support; and the recent Testimony
 “ which you and your Brethren have received of our
 “ Disposition, will corroborate this Assertion.

“ If our own Circumstances, or the Contributions of
 “ the Public should ever enable us to enlarge this Scheme,
 “ it is our Wish to strengthen and support it by Mission-
 “ aries * of our own Country; and, would to God! that
 “ not only this Nation may be roused to forward this
 “ good Work, but that every Protestant Power in
 “ *Europe* may be animated by the same Spirit.

“ In praying for your Success in this important Office,
 “ it is however just, that we should declare your Merit
 “ does not depend on your Success. A zealous and
 “ painful Discharge of your Duty is all that you are

* “ We should be glad to see some capable Men of our own Nation,
 “ in Holy Orders, that are not above undertaking a Work of this
 “ Nature; till that happens, we can see no great Prospect of the
 “ Success you propose, in opening a glorious Scene of the Christian
 “ Church in these Parts.”

Letter from the Governor and Council at *Fort St. George*,
 i. e. *Madras*, 1715. Published in the Account of the
 Protestant Mission 1718, Part 3, p. 194.

“ accountable

“ accountable for to us,—to your own Conscience,—or
 “ to God. The Issue is in other Hands. *Paul* planteth,
 “ and *Apollos* watereth, but it is GOD that giveth the
 “ Increase. If an Harvest is presented to you, reap it,
 “ and store it with Fidelity;—if it is denied you, having
 “ once set your Hand to the Plow, there must be no
 “ looking back, no Despondency.

“ No Preparation is more necessary for a Mind zealous
 “ in the Cause, and sanguine in its Hopes, than to be
 “ warned of Disappointments beforehand, that when they
 “ arrive they may not produce Impatience or Despair;
 “ and, to confess the Truth, the Difficulties that await
 “ you are innumerable.

“ You are not sent into a Country where the Inhabi-
 “ tants are rude and barbarous, but to a People civilized
 “ by a Policy admirably adapted to their Condition, and
 “ rivetted in their Attachment to a Superstition too an-
 “ cient for History to record its Origin.

“ The Natives of *India*, in general, are said to be
 “ possessed of Minds as feeble, as their Bodies are re-
 “ laxed,—but the learned *Bramins* are acknowledged to
 “ excel in an Acuteness of reasoning Faculties, a fluency
 “ of Language, a Subtlety and Refinement capable of
 “ resisting all that human Learning can oppose * to
 “ them. Disputes with these in public, can produce lit-
 “ tle more than a display of Talents, and must end as
 “ Arguments of this kind usually do, without Conviction.
 “ Avoid them therefore, unless called upon by your
 “ Duty;—but Conferences in private may assist you in
 “ the Discovery of proper Means to oppose their Sub-
 “ tlety; and possibly afford an Opportunity of conveying
 “ the Knowledge of Christ to an enlightened Mind.

“ Fresh Difficulties arise from Perils of false Brethren;
 “ —I mean the *Roman* Catholics on one Hand, and on
 “ the other, such nominal Protestants as ridicule the
 “ Labours of the Mission.—Candour, Patience, Courage
 “ and Rectitude of Conduct begin to open the Eyes of

* The *Danish* Missionaries confess that all the Objections which have
 been stated and answered by Christians, afford little Preparation for
 contending with the Prejudices of the learned in *India*.

“ the latter ; and perhaps the Day is not far distant when
 “ every *British* Subject in *India* will find that Policy, as
 “ well as religious Motives, are concerned, in calling
 “ in the Assistance of the Missionaries, to correct the
 “ Evils of a depraved Morality.

“ But the grand obstacle to this Design is confessed on
 “ all Hands to be the Lives of Christians themselves.

“ The Irregularity of their Conduct is not to be
 “ wondered at, if we consider the Age at which they
 “ are sent from Home, immersed immediately in Trans-
 “ actions that concern the Fate of Kingdoms, and pre-
 “ sented with the fascinating Prospect of amassing Wealth;
 “ and yet even among these there are always to be found
 “ Men of Principle, Conduct and Sobriety. To con-
 “ ciliate the Affections, obtain the Confidence, and
 “ secure the Protection of these, is performing one essen-
 “ tial Duty of a Missionary. Not, indeed, to act by
 “ Means of their Power,—but, in the first Place, to re-
 “ call them to a Sense of their own Situation ; and, in
 “ the next, to rescue such of the Natives as may be con-
 “ verted, from the Oppression of their former, and the
 “ Contempt of their present Brethren.

“ But there is another Description of Europeans in
 “ *India*, which deserve your utmost Attention. The
 “ rich and fortunate who return Home we look up to
 “ with Envy ; but the Class is much more numerous of
 “ those, who, disappointed of their Hopes, and awaken-
 “ ed from their Golden Dreams, pine in anguish without
 “ a Possibility of return. If it should chance that these
 “ are Men who do not owe their Disappointment to their
 “ Vices, they are in that Situation of Mind, which of all
 “ others yields most readily to the Impressions of Religion.
 “ Comfort them,—restore them to their hopes in Christ,—
 “ unite them if possible to your Views, and then may you
 “ hope to see a regular Congregation of Christians in
 “ *India* of greater Value, as of greater Permanence.

“ Other Particulars remain, too numerous to be in-
 “ sisted on, but in whatever our Advice, or Exhortation
 “ may have been deficient ; it is the express Wish of this
 “ SOCIETY, that you regulate your Conduct by the Ad-
 “ monitions

“ monitions and Example of Mr. *Swartz*. That worthy
 “ Brother of the Mission, (and let not our Praise of him,
 “ imply a Neglect of others,) that worthy Man and
 “ Labourer in Jesus Christ, has established such a Re-
 “ putation of Candour, Integrity, and Disinterestedness
 “ among both Natives and *Europeans*, as cannot fail of
 “ recommending the Cause of Christianity to Men of
 “ every Description who have heard his Name: and this
 “ we assert, not only on the Evidence of such Trans-
 “ actions as fall under our own Inspection, but from the
 “ concurrent Testimony of every Person who has re-
 “ turned from *India*. The Memoirs of a Soldier assure
 “ us, ‘ that * the Knowledge and Integrity of this irre-
 “ proachable Missionary have retrieved the Character of
 “ *Europeans* from Imputations of general Depravity.’
 “ This Testimony from the Pen of a Military Man in
 “ Circumstances, where all Partiality and Prepossession are
 “ precluded, convey an Eulogium which exceeds the
 “ utmost Panegyric we can bestow.

“ The Conduct of this worthy Missionary, has smooth-
 “ ed the Path for those who are to come after him; by
 “ removing the Prejudices of the Natives, he has brought
 “ Esteem and Reverence upon the Office itself:—and
 “ Esteem and Reverence † are indispensable Requisites,
 “ without which, the Proposer of a new Doctrine can
 “ conceive no hope of gaining Converts to his Opi-
 “ nions.

“ The Schools for teaching the *English* Language,
 “ which Mr. *Swartz* has recommended to the SOCIETY,
 “ as a Plan of useful Tendency, and which he has already
 “ begun to establish with the Concurrence of the Native
 “ Princes, presents a prospect of better Hopes, and en-
 “ creasing Means for the Extension of the Gospel. Some

* Col. Fullarton's View of *English* Interests in *India*, Ed. 2d, p. 183.

† The Cross was Ignominy to the Apostles in the Eye of the World, but the Reverence they were held in by the converted, or those leaning to Conversion, approached to Extravagance.

See the Epistle of St. *Ignatius* to the *Romans*:
 Archbishop *Wake*'s Ed.

“doubt has been entertained, how far, as Christians, we
“are authorized to adopt a System, which though
“mediate, is not the immediate Method of dispensing
“Christian Knowledge; this is no Time for discussing
“that Question; but if the Thing is done, and the
“Natives understand it, as an Institution for teaching
“the Language only, never break their Confidence by
“seeking for Converts here. Our Religion is not to be
“advanced insidiously, but proposed boldly, and the
“first Moral Principle of Religion is good Faith.

“The other sort of Schools intended for breeding up
“Children in the Faith of Christ, is a Plan as old as the
“Mission itself; and it is a Reflection not of the most
“pleasing Kind, to observe, that in so many Years *,
“no Native has appeared worthy to be advanced higher
“than the Rank of Catechist. If any Opinion of an
“Individual may be hazarded,—it is,—that Christianity
“cannot take Root effectually till there are † Native
“Priests and Ministers. I speak this from Authority;
“because in *Greece* ‡, *Asia*, and throughout the *Roman*
“Empire we scarce read of any Successor to, or Fellow-
“Labourer with, the Apostles, who was of the *Jewish*
“Nation, except *Aquila* and *Priscilla*. The Imbecility
“of Mind which pervades the Native *Indians*, we are
“well informed of by the Correspondence of the Mis-
“sionaries, who allow that they discharge their Duty
“well under the Guidance of another, but are not pos-

* This is only meant in regard to that Part of the Protestant Mis-
sion, more immediately under the Patronage and Protection of the
SOCIETY.—In the Congregations collected by the *Danish* Missionaries,
some Natives have received *their* Ordination; and, at this time,
there are ordained Ministers of the Natives, in Connexion with them.

† “We have been surprized (when upon several Occasions we have
“made a Progress to other Places, and taken with us one or two
“Scholars out of our School) to find how much this hath contributed
“to the Conversion of Souls, both among Heathens and Christians.”

Letter from the *Danish* Missionaries. Protestant
Mission 1718, Part 3, p. 31.

‡ *Timothy* is esteemed a Native of *Lystra*; *Titus*, of *Crete*; *Dionysius*,
of *Athens*; *Clemens*, of *Rome*; *Ignatius*, of *Asia*; *Polycarp*, of *Smyrna*.

See *Cave's* Lives of the Fathers.—See also the Salutations
in the Conclusion of several of the Epistles.

“fessed

“ Tested of Stability sufficient to be left to themselves.
 “ This, however, we conceive from the general Nature
 “ of Man, that to repose a Confidence, begets an In-
 “ clination to deserve it; and to give a Man Rank and
 “ Consequence, inspires him with an Emulation to sup-
 “ port it. If this is a mistaken Notion, your future
 “ Correspondence on this Subject will be of essential
 “ Service in correcting our Misapprehension.

“ One Consideration, and that is, the Means of ad-
 “ dressing yourself to *Mahometans*, has been purposely
 “ omitted; and this, not because it is an object of small
 “ Importance, but because the Difficulties of the Under-
 “ taking have never been sufficiently weighed.—In the
 “ Territories subject to *European* Influence, where you
 “ might propose your Doctrines without Danger, the
 “ Mode of approaching Men of this Persuasion, is a
 “ Matter that requires greater length of Discussion than
 “ the present Opportunity will allow; and in the Country
 “ of the Independant Princes, to attempt the Conversion
 “ of a *Mahometan*, is Death.—This is a Danger which no
 “ Engagement that you have entered into with us re-
 “ quires you to encounter,—and which, indeed, is no
 “ Object of the present Mission. But this we may say,
 “ in general with Respect both to *Mahometans* and
 “ *Indians*, that your Hopes of Success are not to be
 “ founded on superior Powers of Reason, superior Learn-
 “ ing, Wisdom or Abilities; but that the Purity of your
 “ Doctrines, the Fervour of your Devotions, the Candour,
 “ Firmness and Regularity of your Conduct,—the Confi-
 “ dence, which a steady Faith and Conviction of the
 “ Truth inspires, are the true Foundation on which a
 “ Preacher of the Gospel is to build, and under God the
 “ only effectual Means of propagating our holy Religion.

“ And now, dear Brother in Christ, nothing remains
 “ but to consign you to the Department to which you are
 “ appointed, requesting you to assure your Brethren in
 “ *India*, that their Concerns engage the most serious of
 “ our Deliberations, and that our Prayers are ever offered
 “ up for their Welfare and Success; and may the God
 “ and Father of our Lord Jesus Christ confirm the Call

" which he has given you, support you in every Difficulty
 " of your Ministry, strengthen you in all Goodness, and
 " bring you to everlasting Life, through Jesus Christ our
 " Lord."

MR. JENCKE'S REPLY.

" REVEREND AND HONOURED SIRS,

" YOUR praise-worthy Exertions in promoting Christian Knowledge among the Heathens in the *East-Indies*,
 " justly attract the Attention of every one, who knows
 " the great and most comfortable Importance of the
 " Christian Religion, who has himself experienced the
 " blessed Operation of the same, and of Course has the
 " only saving Truth, together with the eternal Salvation
 " of his Fellow-Creatures, at Heart. For, he being
 " sensible, that there is no true Happiness without it,
 " a Desire will very naturally arise in him, that all
 " may be brought to enjoy the same. To him, therefore,
 " it is a matter of Joy, and he praises God, the
 " Lover of all Mankind, that such a Society of Christians
 " is established here, who make it a principal Object of
 " their Concern to promote that desirable End, by supporting a Mission, in order to dispel the Darkness of
 " Ignorance and idolatrous Bigotry among those Heathens;
 " and I myself have always had a Veneration for
 " this laudable SOCIETY, before ever I knew that Divine
 " Providence would place me in Connexion with them;
 " having always found Reason to Esteem this Mission as
 " a Work of God; and unchristian Reasonings about it
 " never altered my Opinion.

" This was the Situation of my Mind, when, unexpectedly,
 " the Reverend Dr. *Schultz*, at *Halle*, made
 " the Proposition to me, whether I should be inclined to
 " go as a Missionary to the *East-Indies*. Feeling the
 " great Importance of such a Call, nevertheless, I took
 " it into serious Consideration. Not having a Thought,
 " as if I were equal to such a Task, yet was I fully
 " convinced, if God had destined me to this Work, that
 " he would give me the Qualifications necessary. I
 " turned, therefore, my Face away from all that was
 " dear

“ dear unto me, that is, from my native Country, from
 “ Relations, from Friends, from advantageous Prospects;
 “ and said, in this Inclination of Mind, If thou, O my
 “ God! hast designed me for this Duty, then here I am;
 “ send me! I trust in thee, that thou wilt assist me;
 “ I collect my Wishes together in this one, to do thy
 “ will!

“ My Confidence to follow herein increased to that
 “ Degree, that I thought I could never be happy, nor
 “ profitable, if I declined this Call. Therefore I an-
 “ nounced this my Intention, and forthwith received a
 “ formal Vocation from the Reverend Dr. *Schultz*. After
 “ this I went in Company with him to *Wernigerode*, the
 “ usual Place on such Occasions, where, after Examina-
 “ tion, I received the solemn Ordination for that Purpose.
 “ From thence I prepared to set out for *England*; and
 “ you, Reverend Sirs, have been pleased to confirm the
 “ Acts of the Reverend Dr. *Schultz*, and acknowledged
 “ me as your Missionary.

“ Now, by Divine Providence, I stand in your Pre-
 “ sence for the last Time, receiving your best Wishes,
 “ and parental Admonitions. Oh, that I could but utter
 “ the Feelings of my Heart according to my Wish; but I
 “ am so pressed, that even if I was Master of the *English*
 “ Tongue, I should lack Words.—I cannot, according
 “ to my Wishes, express my Gratitude this Day, which I
 “ owe to God, and to this Honourable SOCIETY.—I
 “ have no Words to extol your meritorious Exertions in
 “ caring for the immortal Souls of the Heathens, and to
 “ describe how sensible I am of the Honour to be con-
 “ nected with such a SOCIETY.—I want Expressions to
 “ relate unto you, how well I am convinced of the Im-
 “ portance of my Duty on the one Hand, and the vari-
 “ ous Difficulties on the other; how I therefore only
 “ trust in my Saviour, who said: “ Without me ye can do
 “ nothing.” And again: “ Behold I am with you to the
 “ end of the World.”—I cannot this Day sufficiently con-
 “ vince you, that it is my Resolution faithfully to dis-
 “ charge my Duty, and to keep a clear Conscience, but
 “ must perhaps leave you between Fear and Hope.

" My sincere Wish however is this, that you may not
 " only in Time to come never have Reason to repent
 " having sent me, *but* that you may rest also now in
 " Confidence on my Account: For, your Zeal in behalf
 " of the Mission, your Labours without Self-interest,
 " your pious Prayers to God will be animated, and
 " employed the more joyfully the more you can be sure
 " that they are not in vain.

" How glad should I be if I could remove any Doubts,
 " and raise your Hopes with this upright Assurance, that
 " I undertook not this Office to maintain my Life; but
 " rather lost thereby in my native Country Prospects and
 " Offers of more Profit and Advantage, because I was
 " convinced, that preferring this Task is according to the
 " Will of God; that therefore, having a good Conscience,
 " I can and will trust in God, and pray to him with full
 " Assurance for his gracious Assistance and Support; that
 " I am resolved, not only to do the Will of God, but for
 " his Sake not mind even the Danger of Death, neither
 " Pain, nor Poverty; that I do not shun working, but
 " it is rather my Purpose, dutifully to imploy always all
 " the Gifts and Abilities, which ~~I~~ have received by the
 " Grace of God.

" Now, Reverend and Honoured Sirs, I am going,
 " accompanied with *your* good Wishes, and also with those
 " of many others, to the Place God and you have called
 " me; remembering all the Exhortations which I have
 " received at my Examination and Ordination, and in
 " particular from the Reverend Chairman, in your
 " Name. To conform my Life to them shall be my
 " sacred Obligation. I shall live punctually, supported
 " by the Power of God, according to my Instructions.
 " The Example of our Lord Christ Jesus, and of St.
 " *Paul* the Apostle, shall be my Pattern therein. But I
 " shall not omit my Submission unto you, and my regard
 " to my Fellow-Labourers: I shall never do any thing
 " of Consequence without your Advice, or without their
 " Consent. I shall bestow my Labour as much as I can
 " on Heathens and Christians, on old and young. May
 " God give me Health and Wisdom, together with
 " Harmlessness,

" Harmlessnes, so that I may be another *Swartz* ! May
 " my God blefs my Labour, and the Labour of my
 " Colleagues ! May he support me on my Passage across
 " the Ocean ! May he let me see some Fruits even on
 " Board, but many more in *India* ! May he give me
 " Grace to let my Light shine, that the Inhabitants may
 " see in me, that there is a Difference between them
 " that fear God, and them that fear him not ! May he
 " at the same Time give you, by good Success, Comfort
 " and Hope for the Time to come, and Perseverance in
 " your Zeal ! May he crown your noble Work with a
 " great Reward in everlasting Life, where the Fruits of
 " our Labour for the good of Souls will surely follow us.

" DIXI."

